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WEEKLY REVIEW.

—No man is a hero to his valet-de-chambre. A great man surely makes a great mistake when he gives all the world the unenvied privilege of seeing him in deshabille. This is what Sir W. Mansfield has done in disclosing to the world the measures which he adopted to get his table well supplied through the stewardship of an aide-de-camp, and allowing mankind generally to assist at the conversations that he had with his butler regarding the bazaar price of mutton and poultry. If any one has the idea that an aide-de-camp on the staff of the C.-in-C. has a purely military service to perform, he will be disabused by the rules which Sir William laid down for the guidance of those gentlemen, one of them being, that they should obey the orders of her Ladyship as though they emanated from the Chief himself.

—The financial revulsion has made a clean sweep of the Parsee mercantile community; only two firms remain standing, we are told.

—It is impossible to make any definite statement regarding the progress of the war in Europe. The Italians have been defeated; but then they have repulsed the enemy in the Tyrol. The Hanoverian army has been compelled to surrender to the Prussians; but whether the Prussians have gained a victory over the Austrians, or the Austrians over the Prussians, we cannot say as the telegrams report both alternatives, giving us our choice. All that is certain is that a very sanguinary war has been entered upon.

—A leader appeared in the *Mofussilite* of June 2nd on the subject of religious instruction to be imparted to native servants by their masters. The *Pioneer* immediately pointed out that the same article had appeared in the *Lahore Chronicle* in 1863.

The *Mofussilite* says:

"We have a very simple answer to make to this charge. The article in question was received by us, in perfect good faith, from a gentleman who has been for many years a writer on the Indian Press and it was *paid for in advance* at the highest rate given by us for literary Contributions to our columns. The plagiarism *is* barefaced and undeniable, and in vindication of ourselves, and as a warning to all other possible offenders in the same line, we consider ourselves bound to publish the name of the contributor, viz., Mr. H. D. Chick, *Ex-Editor* of the *Oudh Gazette*.

Here there is a gentleman writing, no doubt very admirably, on the subject of religious instruction for Natives, who evidently stands a good deal in need of religious instruction himself. The gentleman has it seems been an editor of one paper, and an honored contributor of two others. The revelation is not calculated to enhance the credit of Indian journalism.

We have been requested by the Treasurer of the European Pensioners' Home to acknowledge the following contributions made in response to his recent appeal:—

Captain J. Coleman, Ordnance Department, Rs. 10; Anonymous Rs. 2; Major Marrett, R. A., Rs. 5; Colonel R. Shaw Rs. 80; Mr. Prince Grant Rs. 10; Mrs. Hern Rs. 10; The Hon'ble G. Foggo Rs. 50; W. Gordon, Esq., Rs. 10; Narayen Wassoodewjee, Esq., Rs. 10; L., from Matheran, Rs. 10; Lieut. Col. DeLisle, R.E., Rs. 50; His Excellency Sir H. B. E. Frere, K. C. B. and K. S. I., Rs. 50; E. H. Percival Esq., C. S., Rs. 10; Colonel W. Kendall, R.E., Rs. 25; H. R. Fawcett, Esq., Rs. 86; Lieut. Colonel Gell Rs. 25; The Hon'ble A. J. Hunter Rs. 25; Anonymous Rs. 300; F. Rowland, Esq., Parell, Rs. 50; Major Muter Rs. 10; Captain A. R. Hoskins, R. A., Rs. 10; J. F. Moir, Esq., Rs. 20; Messrs. Killick, Nixon and Co. Rs. 250; Captain A. Davidson, R.E., Rs. 25; C. D. Bently, Esq., Rs. 20; J. Macfarlane, Esq., C. S., Rs. 100; A. Bosanquet, Esq., Rs. 100; J. E. Oliphant, Esq., C. S., Rs. 50; Colonel Stock Rs. 20; Colonel the Hon'ble F. Thesiger Rs. 50; Colonel G. P. Sealy, R. A., Rs. 3; Major Marett, R. A., (2nd) Rs. 5; Colonel Vincent Rs. 10.

A letter signed Comprehension calls for a few remarks.

The evidence for Christ's humanity and mediatorial inferiority to the Father, in no way affects the evidence of his divinity. When Christ told the ruler that there was none good but God, He did not mean to affirm that he was himself without goodness, for he speaks of himself as the good Shepherd; the error of the young man was in imputing goodness to him as apart from God. 'My Father is greater then I,' this and similar passages are intended to set forth the great truth that He who was the express image of the Father and who thought it not robbery to make himself equal with God, really humbled himself and took upon him an inferior nature, a position of subordination.

The question is, should honor such as is paid to the Father be paid to the Son? We adduced passages of God's word that set this forth in language most unequivocal. Our correspondent cavils at our quotation from Hebrews 1; while he takes no notice of the scene exhibited in Rev. v. where all the angels of God are seen adoring the Son even as they adore the Father. The criticism on Heb. 1. 6. would have weight, if the letter to the Hebrews were an uninspired document.

So too with regard to the nameless disciple in Luke ix. 50. We are not told that he was teaching any thing derogatory to the character and work of Christ; the simple fact that God bore testimony to him by miracles, should have stayed the disciples from forbidding his work. There was more than sufficient evidence that the man was for Christ, to counterbalance the difficult fact that he did not accompany the other disciples.

We submit that the Bible is not a jumble of contrary opinions where every man is at liberty to pick out that which suits him, content that his neighbour may do the same; a broad basis for a multitude of irreconcilable creeds; but that it is a revelation of the mind of God which all are under solemn obligation to believe. Our Lord commended the churches in Asia Minor who could not bear false apostles; thus confirming what Paul had said that a curse would follow the preaching of a falsified Gospel. Were we to seek a reputation for charity by approving Bishop Colenso's attempt to deprive the Lord Jesus Christ of that highest exaltation which is given him in Scripture, we should be rolling a great stone in the path of those who need to know Christ as One having all power in heaven and in earth.

As we pointed out, the Bishop of Natal (if he may still be called that) did not merely expunge the hymns that ascribe divine honors to Christ, but prepared a Hymn Book for Christians in which there was not, from beginning to end, the name Jesus or the name Christ!

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THE COST OF SLAVERY.

The total number of troops engaged on the part of the United States Government in putting down the rebellion, was 2,477,214. There were killed 5,221 officers and 90,868 men; and there died from disease or accident, 2,321 officers and 182,309 men; the total loss in service being 280,739. Adding those who died after they left the army, from wounds or disease contracted in service, the number cannot be much less than 300,000. So that the army was something more than decimated in the course of the four years' struggle. If we allow an equal number for the confederate army, the total loss must have been not far from 600,000 men, a number constituting an immense army in itself. The fruit interprets the seed; and the Alp-like hecatomb interprets the first shot fired by the Charlestonians against Fort Sumter, April 11th, 1861. The beginning of strife is like the letting in of water, it may be of the ocean, through a dyke into a populous plain. But the seed whose fruit has been reaped in this carnage was sown in no single hour; it may be traced in the past history of the United States, and before that history began in the doings of British merchants and of the English Government. The commerce of the 17th and 18th century that sought its gains in the slave trade, and the Christian Governments who made treaties favoring that trade, and the colonists that purchased the slaves, were all sowing the seeds of this terrible harvest. When the slave-holding states established their independence of Great Britain in 1783, it would have been comparatively easy for them, as it would also have been in strict conformity with the principle to which they had given their assent in the Federal Constitution, to take measures for the early eman-

cipation of the slaves; but they procrastinated, fondly hoping that a more convenient season would arrive. Instead of a more convenient season, the difficulties increased every year; after the development of the cotton culture, increased at a very rapid ratio. Even if they had not begun with emancipation, but had honestly endeavoured to make the slave system what they subsequently learned to call it, a happy arrangement for the slave, if they had invested the slave with the rights of a human being, respected the marriage bond, given him a measure of education, and full religious liberty, the final issue would not have been attained at such a tremendous sacrifice of life and with such accumulated miseries. Men make a fearful mistake when they imagine that they gain anything by putting off the day of repentance; the day of prosperity, the day of grace is given expressly that they may repent and reform; but with every moment of delay, they are treasuring up wrath against the day of wrath. These accumulations of wrath are out of sight, and therefore they are kept out of mind; but the day of reckoning comes. All this is true of communities and nations, as it is of individuals.

Well, the conflict is over and good is to come out of it, and it is only in this way that society achieves its successes. Without tremendous struggles and much suffering there is no decided progress. What does this fact show? Simply this, that society must be in a terribly disordered and godless state, in order that its accessions of happiness should be purchased with such appalling sacrifices. Our philosophers content themselves with noticing the law, while they overlook the grand fact that it teaches, namely man's alienation from God. For it is inconceivable that if men were governing themselves by the will of God, they would need to make their way to every degree of amelioration through seas of blood.

WILL A MAN ROB GOD?

THE question seems at first, to the majority of men, too preposterous to be answered. It is however a Scriptural question; and a little candid reflection will show that God is daily robbed of much that he holds dear, by the creatures that are absolutely dependent on him for life and all ability. We propose, however, to consider a method of robbing God which is receiving its highest development in the present day, and which is distinguished above former robberies committed upon the King of kings, by the wiliness and plausibility of the means employed, and by the inestimable worth of that which the robbers are endeavouring to appropriate.

'After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.' 1 Cor. 1. 21.

Why was the world left for 4,000 years to grope its way in the darkness of heathenism? There is more than one answer. It was the world's own choice. It loved darkness rather than light, rather than the light that God offered it. But in the passage just quoted we are told that God in wisdom suffered men so many ages to see what they could do in respect to the apprehension of moral and religious truth. God from the outset tells us that we are not sufficient unto ourselves; that the path of independence is for us the path of danger; that we are blinded and led captive by sin; and that all our help is in Him. Man's position is: We are able to guide ourselves, to find out truth, to overcome all the difficulties that beset us; our trust is in ourselves, in the hidden stores of our inexhaustible natures. Man was allowed the fullest opportunity to work out the experiment. Among the Greeks and Romans human nature was seen clothed in its fairest endowments; the fine arts, letters and all that relates to mere culture, were gloriously developed among them; but all these only served to bring into more hideous relief the fact that as regards the knowledge and service of God, the knowledge of themselves and of their duties to each other, they were as much in the dark as any of the generations that had preceded them. Up to the very hour when the apostles appeared among them, their cities were filled with temples dedicated to beings that were controlled by human vices and passions, as far removed from the true conception of the Godhead as darkness from light; their ideas of sin, of righteousness, of heaven, of the future, of salvation, as wide from the truth as those that barbarians entertain, though made more attractive through the ministry of the fine arts. It was made abundantly evident that the world by its own wisdom, even when that wisdom was in its highest development, was not able to rend the vail by which it was separated from the knowledge of the true God and the true way of life.

Then God became manifest in the flesh; and the world was compelled to acknowledge that if this was the truth, it certainly had never made any approximation to it; and the fact became still more evident when philosophers and the common people alike rejected the Gospel that was proclaimed to them. Christ was the Truth embodied; he was the True Man; and human falsehood was exposed by the antagonism that existed between even its highest ideals, and him whose prophetical name was 'Wonderful.'

Here then was something that came down from heaven; no man could say that this was of the earth; it came down to confound the notions that men entertained of the divine character, of man's condition, his need and his prospects.

Christ said, 'I can of myself do nothing;' 'There is none good save One, that is, God;' 'As I hear, I speak;' 'I came down from heaven not to do mine own will but the will of Him that sent me;' and his object in saying these things was to exclude absolutely the opinion that his perfection was a development of human nature. 'Ye are from beneath, I am from above.' And all prophecy, all his miracles, his wonderful birth, his transfiguration, his attestations from heaven, his doctrines, all were intended to set forth this great truth.

Now what is it that we see so conspicuously attempted at the present day? Nothing less than a grand attempt to rob God of Christ. Christ is represented as a development of humanity, one of the moral heroes that we have produced, perhaps the greatest of all. So the supernatural elements are carefully separated, and Christ, the good man, the admirable moralist, the wise teacher, the far-sighted founder, remains. Consequently, we may glory in him; he is ours, a product of our nature, a triumph of humanity; by means of him we establish our position; instead of its being shown that the world by wisdom knew not God, it is made evident that the world by its wisdom and its own unaided efforts, did attain to the true knowledge of God and of life and of all things. Christ indeed did not teach this exactly; but then we must not expect every thing even from him; as we sweep away the supernatural, so we must sweep away some of the less fortunate utterances of Jesus.

Men crucified Jesus when he was incarnate on earth; they have since despised and rejected him, burnt his Testament and his people, and waged relentless war against his religion; but now, in this enlightened nineteenth century, our advanced philosophers pretend that Christ is our own product, a monument and guarantee of man's self-perfecting power, the grand consummate evidence that we need no regeneration, no help from on high, no divine deliverer, being sufficient unto ourselves.

Thus, under the leadership of Renan and others, this age is putting the climax to all the injuries and outrages that have been offered to Christ and to God in Christ, by robbing God of his Christ, by stripping Christianity of what is undeniably supernatural, and proclaiming the residue to be of man. Emerson, Parker, Newman, the Essayists, Colenso, the German neologians have all laid the stepping stones by which the present crowning audacity has been reached.

All that know anything of Christ must know that his person is horribly mangled in this attempt. The divine cannot be separated from him without the destruction of all that is really distinctive. His miracles and his doctrines, his temptations and his triumphs, his sufferings and his resurrection, are all as inextricably interwoven as are the fibres of a single organization; so that the robbery becomes a deicide.

"CLERGYMEN OF THE CHURCH OF ENGLAND."

By Anthony Trollope.

THE world has for some time had the benefit of a new oracle, and of that oracle Anthony Trollope, novelist, is one of the priests. There is a *Pall Mall Gazette* and Anthony writes in it.

We have long wondered how the *Pall Mall Gazette* contrived to give to the world such a jumble of crudities in philosophy, theology, and politics, but the reason is now plain enough. The artists write the articles on political economy; the poets the money articles; the bankers the art criticisms; the tailors the philosophy; the lawyers' clerks the theology, and Anthony Trollope the ecclesiastical paragraphs. He has given to the world his ideas on the Clergymen of the Church of England in a book, and so enabled us to unravel the Pall Mallian mystery. We are inclined to think that the recent deliverance made in this *Gazette* yclept of *Pall Mall*, on such subjects as Prayer, the dealings of Providence, etc., may have been by this novelist also, and that they too, as this book on the clergy, are caricatures. We would have all who read the book on the Clergymen of the Church of England remember this. A novelist's pictures of character are very apt to stamp our ideas of classes. We cannot think of a footman without thinking of him as "a Jeams" after Thackeray's own heart, and we fancy there are many who on visiting Scotland expect to see in every farmer a "Dandy Dinmont."

There are some who will take their ideas of the Church of England from Trollope's caricatures of her clergy. The clergy are just now favorite subjects for the caricaturist. The bump of reverence has fallen out of

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the phrenology of the age, except in the case of the heads of a few followers of Father Ignatius, the lunatic deacon. Those remnants of the men of the "dark ages," the parsons, make famous "butts" for the quills of geese to shoot at.

Let us dip into the book here and there. Our author does not comprehend the uses of the archbishop. "We no longer wish to have princes among us, or will at any rate have none of that kind which is half divine and half hocus pocus." The prince archbishop is gone, the archbishops have laid aside their wigs. Carlyle has "done" something. They must be men guaranteed to play no pranks. "An archbishop of Canterbury must be a visible head of bishops and yet exercise no headship." "Against every attack he must defend himself and yet must he never commit himself. He must never be dumb, and yet must he never speak out boldly. He must be always true to the Thirty-nine Articles, and yet never fight for any one of them. His creed must be infallible, but he himself may make a standing-point on no detail."

With regard to the bishops he is kindlier. "The modern bishop is at any rate a working man."

"He is elected that he may work."

"A bishop has now no domain, but is paid his simple salary of £5,000 a year."

"This is a great fall in worldly state."

"These ears have heard and these eyes have seen a modern bishop halloing from the top of his provincial High street to a groom at the bottom of it, brandishing his episcopal arms the while with an energy which might have been spared."

Why any man in any church should have £5,000. a year while there are any destitute localities without pastors, any poor curates starving, or begging clothes, is one of those mysteries we never could understand.

Is one thousand a year not enough for any man? although it does reduce the bishops to less than "one horse chaises, talking in market-places, and walking home after an ordination," which is seen is the terribly disasterous consequence of reducing bishops to the "working classes," and the pittance of £5,000 a year. Just enough to keep ten Clergymen in affluence.

Anthony Trollope, we admit, is very severe in his strictures on the "parson of the parish," and is so eager in pursuit of his faults as to forget to write good English like a gentleman.

Here is a marvellously wise expression of his opinion regarding his good friend the parish parson:—

"He has something of bigotry in his heart, and would probably be willing, if the times served his purpose, to make all men members of the Church of England by Act of Parliament; but, though he is a bigot, he is not a fanatic, and as long as men will belong to his church, he is quite willing that the obligations of that church shall sit lightly upon them. He loves his religion and wages an honest fight with the devil; but even with the devil he likes to deal courteously and is not averse to some occasional truces. He is quite in earnest, but he dislikes zeal; and of all men whom he hates, the overpious young curate, who will never allow ginger to be hot in the mouth, is the man whom he hates most."

Anthony Trollope admits that this is a picture of a parson of almost fifty years ago and that the species is becoming extinct, and finishes thus: "methinks the eye of no man beams so kindly on me as I fill my glass for the third time after dinner as does the eye of the parson of the parish."

Of the "town incumbent," he speaks as if he were a haberdasher at his wits' end. To avoid failure, and that dreadful rusty black coat and awful neck of boiled mutton which is supposed to be the fate of all poor clergymen, the "town incumbent" determines on a "career" like McNeile's or Ward Beecher's.

"Then he will be sleek, and the people will ask him to dinner, and the wife of his bosom will hold up her head among other dames, and his name will become familiar in the columns of newspapers. He will fill his seats and draw men to him, or if not men at least women."

He will denounce sin with a loud voice and eager accent.—"Given the church to fill, and the incumbency to be made valuable by filling it, and it is simply human nature that an energetic man shall endeavour to fill his church and make his profession valuable. He cannot fill his church by visiting the poor. He cannot earn for himself even a decent position in the district in which he lives by a careful performance of ordinary clerical duties. He is probably a very good man; but he is a good man who would like to have £1,000 a year and a name, instead of £200 and *no* name at all."

My unsophisticated readers will probably agree with me in thinking that Mr. Trollope has here brought one of the gravest accusations possible against a class of men. He has accused them of utter selfishness, and professional dishonesty; for all clergymen of the Church of England have solemnly declared that they entered the church for the purpose of teaching salvation and nought else, and he attributes to them the meanest and most worldly of motives.

But no such thing, my dear reader! Anthony only disporteth himself with his pen. Hear him:—

"It will be said, no doubt, that a monstrous accusation is here brought against a body of men who are very eager in doing good works. It is not meant as any accusation.(!) No charge is intended to be made against town incumbents or against any clergyman in the description here given."(!) Now we fully believe that Mr. Trollope's motive here was not to "bring *a charge*," but simply to write a "smart" article, for a paper which would not buy from him any writing save what was "smart." But in the cause of truth and good will among men; I should like to ask whether it is a safe and charitable thing to bring serious charges like these and then simply disavow them? Is it something like saying, You are a thief sir, but I do not mean to say so?

Suppose that I or any other writer were to say of the writers in the *Pall Mall Gazette* that they were dishonest; that they suited their opinions to their readers; that they wrote simply for money; that they wrote about what they did not understand and what they did not want to understand; but only to succeed; and were then to write, "These things are not meant as any accusation," every writer would be down upon me. But the necessity for "smart" writing demands a far different style. I may, if I am a "smart" writer, call a man anything, if I say I did not mean it. Truth demands it!

Caricature is only justifiable under two circumstances; either when it is used to counteract abuses—as when it was used by Boccacio against the immoralities of the Italian Church of his time—or when it is intended to produce amusement, as when Leach goes out with the hounds, and when BonGualtier writes his ballad. But this set of caricatures of Mr. Trollope does neither; he does not hit the evils or follies of the Church of England, because he does not see them, and what he does write is calculated to do harm to many readers, while it will only amuse a very small number of those most easily tickled by the shallowest jokes.

Mr. Trollope is evidently incapable of understanding the unassuming piety of the great bulk of the country clergymen of England; or the nature of the lives of those almost martyrs, on whom lies the weight of city parishes. He has written a novellette about a class he does not understand, and hundreds will accept it as true.

This is the danger of his book, for these hundreds will transfer part of the scorn he has heaped on the clergy to the religion they teach. This is not an age in which he should encourage irreverence, and though alas there are clergymen who are subjects fit for caricature, we deprecate this holding of a whole class up to ridicule for the amusement of the public, if this doing so leads even to the chance of increasing in the slightest degree that irreverence which we lament to see growing in respect of religion, religious ordinances, and persons holding sacred office.

A clergyman, if you can separate him from his holy office, is as fit a subject for caricature as Mr. Tom Noddy or Benjamin Disraeli's curls, but then you cannot in the eye of the world make this separation. For while no one thinks of despising law because a Chief Baron is a fool or a fop; or despises Banking, because some tellers are snobs; the strange anomaly is, that you will find hundreds who will forsake religious ordinances, or say that they do so, because it is the fashion to laugh at the clergy.

And so it is that *fun* like Mr. Trollope's becomes a real evil, and may cause the ruin of souls. N. N.

NOTES FROM AN INTERLEAVED BIBLE.—Luke III. 3. 'Baptism of repentance for the remission of sins'. Baptism significant of man's repentance, and of God's remission of sins through the Saviour whose advent John announced, and of consecration to that Saviour.

6. 'All flesh shall see the salvation of God.' What God can do in the way of salvation. Shall see John XVII. fulfilled. There shall be thorough preparation, material and spiritual; barriers broken down; the nations brought into communication &c.; so that when the manifestation takes place, there shall be every facility of apprehending and appreciating it throughout the world. The axe must be laid at the root of every tree.

7. 'Who hath warned you?' Who has succeeded in alarming you? Or who has made you think you can escape the wrath? Either way, implying that it was wonderful they should get such a knowledge of the truth.

8. There was reason to fear that their concern was only superficial and evanescent.—'God is able of these stones' &c. Intimating that there was a way they little thought of, of fulfilling the prophecies about Abraham's posterity. From stones as likely as from the heathen, in the estimation of scribes and pharisees.

9. 'Good fruit.' Imagine a tree with the standard fruit, and all others self condemned in presence of it.

11. 'He that hath two coats let him impart to him that hath none.' These are the

fruits worthy of repentance. When a man shows that he loves his neighbour as himself, divides what he has with the needy, looks upon all that the providence of God bestows as given to be thus shared, when, in a word, love and faith thus dwell in a man, he shows that he has truly repented of his sins, and may expect salvation through the faith which he has in Christ.

12. A minister should give the different classes instruction as to the ways of showing repentance. Advantage of giving liberty to ask questions.

13. These exactions made the tax-gatherers odious, helped to blacken the name of publican.

14. 'Be content.' This too is one of the fruits meet for repentance, one of the signs of a Christian.

16. 'Mightier than I.' The testimony we bear to Jesus is valuable according to our own holiness and devotedness. When one who is recognized as mighty bears this testimony we get a loftier idea of the character of Jesus. In this connection consider the seraphim of Isaiah VI. and the angels of Rev. V.—Mightier in what he should do for his people. His power is especially in the work of sanctification.

17. The tares and the wheat first separated and then the wheat and the chaff? Hardly.

14. 'Do violence' &c? All the commandments of the second table here.

18. 'Preached.' Evangelized, in the Greek. So that this John, too, is an evangelist.

19. John would have been always 'heard gladly' by Herod, if he had avoided certain subjects. Are not ministers too careful to avoid those subjects which will make their ministry distasteful? When their hearers evince so much interest in the truth as to wait upon their ministrations with pleasure, it seems so fitting not to shock their prejudices or give them offence in any way. If the minister were threatened, he would speak the truth; but he is socially shackled; he is made to feel that he will lose some of his valuable influence.

If Herod had not heard him gladly, Herodias would not have feared being put away, and would not have compassed his death. His eloquence was fatal to him.

MEDITATION.

"*What I do thou knowest not now: but thou shalt know hereafter.*" *John* XIII. 7.

GOD has endowed man with the power of forecast, and has reference to this endowment in the revelations and intimations both of nature and of scripture. Were man not able to penetrate in any degree the future, he would need, like the inferior animals, to be placed under the power of instinct.

But while there is much to reward there is much more to baffle man's power of foresight. God's plans mature gradually; we are present at the different stages and are often unable to discover what the final product is to be; but all the finished plans of God testify to us that he doeth all things well, and admonish us to walk by faith with regard to what is now incomplete. We are also forbidden to treat the uncompleted as though it were complete. There was a stage in the chiselling of the Niobe and of the Laocoon when we should have been unable to discover any promise of the future groups, and when the work of the sculptor would have seemed to us but the spoiling of marble. Without faith in the great and good Being who doeth all things after the counsel of his own will, we must ever be blundering in our judgments of existing things.

Sometimes the creatures of God are obliged to wait a prodigiously long time in order to understand what he does. Myriads of years ago when magnificent forests were being levelled, submerged, decomposed, steamed and subjected to enormous pressure, a spectator, even an archangel, would have been utterly confounded in his endeavours to ascertain the meaning of this terrible destruction. Supposing he afterwards visited this globe every thousand years to see what use these vast depositories of dead vegetation were serving, he would have come and gone many, many times without the slightest light being shed on the dark problem. Finally, the globe is fashioned and garnished for the habitation of man; now surely, the angelic enquirer expects to have the mystery solved; but no, five or six thousand years go by, and the great thought of God is still buried. At last, however, the secret is disclosed; man is furnished with coal for the exigencies of the nineteenth century. Perhaps we have not yet reached the hour when the grand design connected with these supplies is fully unfolded. The meek shall inherit the earth; the followers of the meek and lowly One shall enter into the possession of all things; the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God.

The Giver of every good and perfect gift, bestowed upon man before the middle of the 15th century a knowledge of the art of printing. At first men hardly knew whether the gift was worth receiving, but they soon began to discover its value. It was some time however before they began to perceive what great purpose it was intended by divine providence to accomplish. In the tenth chapter of Revelation an angel, now recognized as the angel of the Reformation, is represented as holding in his hand a small, open book; and the same chapter refers explicitly to the grand diffusion of the Gospel in modern times, among all nations. The Bible was to be made a small book and an open book. Hitherto it was a closed book, being in the dead languages; and it was a large book, being in manuscript and only to be obtained at an enormous price. About seventy years after the invention of printing, when such improvements in the art as were needed to make it popularly available, had been effected, Luther began his great work of proclaiming the pure gospel; he lived to complete the translation of the Bible into the vernacular of his country, and to see the New Testament printed in a portable form; and he lived to see English and other translations in the hands of thousands. Then began to be seen what God had done in bestowing the art of printing.

Sceptical men insist upon an immediate vindication of the present stage of God's processes, and because it is not accorded, take occasion to revile. The true explanation could not possibly be apprehended by them even if it were given; it would be necessary in fact that they should be taken out of their own age and transferred to another in order to understand it; and the understanding of it would unfit them for the age to which they properly belong, and for the work actually given them to do.

Thus, in the ages before Christ, it was impossible that men should understand the great facts of the Christian dispensation. These were umbraged and prefigured by the sacrifices and by the prophetical indications of the coming Messiah and his work. But suppose the scribes should have insisted on having a clear understanding of the characteristics of the coming dispensation so as to be able to reconcile all the wonderful things prophesied concerning the future kingdom; suppose they should have clearly foreseen the cessation of sacrifices, of ceremonial distinctions, of the Levitical priesthood, of the temple; would they not have ceased to make account of those Mosaic institutions? While these institutions were existing, it was of the utmost importance that men should honor them and punctually observe them; just in this degree was it important that they should not too clearly see to the end of them.

While his Lord was washing his feet Peter knew not what he was doing. After Christ was set down again, he said, I have given you an example, that ye should do as I have done to you. When Christ had ascended up on high, and poured out the Holy Spirit, Peter had a more exalted conception of Christ than he had ever had before, and was correspondingly more affected by the recollection of his kindness and condescension than he had ever been.

The Christian is often placed in situations where it will be well for him to remember that God's plans are wrought out by degrees and can only be rightly apprehended when fully developed. He sets his heart upon the attainment of some end, at a certain time; his imagination shows him a beautiful summit of bliss to be reached at a certain hour; but when he comes to it, he finds only desolation, gloom and anguish—no blissful summit, but a horrible pit. Let him take heart in the recollection of God's wisdom and faithfulness, and in the assurance that the blissful summit is a glorious reality in God's plan, but that that plan includes the horrible pit. Without the pit, no summit. He that believeth shall not make haste; not try to fling himself across the pit by a ladder; or he may try, but he must not torment himself if the ladder break; he must not chafe at God's circuitous methods. Job found it very hard to know what God was doing, when he sat in the ashes exposed to the fiery darts of his friends; but in the end it was shown conclusively that God was pitiful and wise and infinitely good. The world would have been unspeakably poorer if Job had not continued to trust.

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In an article of your paper of June 23rd on Postal Trustworthiness I read the remark——'Is it not high time that the system of Post Office money orders should be introduced here? This is a question I have repeatedly asked myself, and have often wondered since coming to India, how it was that the system was not in vogue. Facilities for monetary transactions in India are certainly not great. There is no universal Currency. A note of the Bank of Bombay is useless in Calcutta; and on the admission of the Post Master General, to transmit money by means of currency notes is a most hazardous proceeding. Certain classes of the community have peculiar facilities for paying money, such as that of Privilege Remittances, but these are available only in the Presidency in which the remitter is stationed. In order to transmit money to another Presidency recourse must be had to a Bank: now it may so happen, that there is no Bank in the place where the

remitter dwells, or where the recipient dwells; in that case delay must ensue. But every place must have its Post Office, and what more convenient with a small amount of trouble than a system of Post Office money orders? Would not the sum levied on each order be likewise a gain to Government? whilst at the same time the sender would have an advantage, for the Government rate of charge would probably be less than the Bank charge in granting a Draft. Surely it is a matter worthy of public consideration.

Yours faithfully,
R. E. C.

June 27th, 1866.

To the Editor of the "Bombay Guardian."

SIR,—In thanking you for inserting my extract from Josephus last week, and for your very valuable remarks thereon, I would remind you that our learned author, Pharisee, Priest, Warrior and Statesman does not appear to hold himself responsible for the statements in his "Antiquities of the Jews" as is evident in such passages as Book x. Chap. x. Sect. 6. "But let no "one blame me for writing down every thing of "this nature, as I find it in our ancient books; "for as to that matter, I have plainly assured "those that think me defective in any such "point, or complain of my management, and "have told them in the beginning of this history, "that I intended to do no more than translate "the Hebrew books into the Greek language, "and promised them to explain those facts, "without adding anything to them of my own, "or taking anything away from them."

Yours faithfully,
A. A.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your number of June 30th, which I chanced to see to-day, I read your strictures on Bishop Colenso's Hymn Book. Now though a great admirer of Hymns Ancient and Modern, which I use most heartily every Sunday in public worship, I yet cannot endorse your remarks regarding Bishop Colenso and his supposed willingness to expunge certain passages from Holy Scripture which seem to make for the absolute Godhead of Jesus Christ. Perhaps a critical reader of St. John might point out that Jesus explains his own words, "I and my Father are one," in His last prayer, or rather gives a key to their meaning—"neither pray I for these alone but for *them* also which shall believe on me through their word, that they all may be one; as Thou Father art in me and I in thee, that *they* also may be one in us." St. John XVII. 20, 21.

One that knows the Scriptures in the original, might also point out that the passage quoted from Hebrews I., "And let all the angels of God worship Him," is simply a quotation from the Septuagint Paraphrase of the Hebrew Scriptures, and is nowhere found in the original *Hebrew* Scriptures. One might reflect too that in the very chapter where Thomas is represented as saying to Jesus 'My Lord and my God' is also to be found our Lord's declaration to Mary Magdalene, "I ascend to my Father and your Father; to my God and your God." St. John XX. 17.

You must surely feel, if Jesus could say to His Apostles who would have *forbidden* the man that did not follow with them, "Forbid him not for he that is not against us is for us," St. Luke IX. 50, that poor Bishop Colenso also may be *for* Christ, though he be at present opposed to half the Christian world.

Men may be pardoned with our Lord's own words in their ears, "Why callest thou me good? there is none good but One, that is God," St. Matt. XIX. 17, for regarding the Divinity of Christ from different points of view. Suffer this protest from a believer "that God was in Christ"—who pleads in the church for

COMPREHENSION.

Epitome of News.

SATURDAY,—JUNE 30, 1866.

—The *Times*:—"It is but too clear that we have made no progress in these matters; indeed, the world appears actually to have retrograded. Not only do the most civilized and best governed people rush with their eyes open into war, but wars are proclaimed for the least admissible of causes. The Danish war was a pure war of conquest, shamelessly prosecuted from beginning to end. The German war, if it should actually break out, would be a fitting sequel—a war undertaken literally for nothing better than the chanches of the scramble."

—A trial of skill recently took place between the telegraph operators of New York and of the New England States, when the prize was carried off by a signaller who telegraphed 250 words in six minutes fifteen seconds.

—*Times of India*:—"The Committee who have been investigating the encroachments made on Port Canning by the Mutlah, have arrived at the unanimous opinion that these encroachments are only what might have been expected, and by no means to be attributed to any freak of the river, which could not by any possibility have been foreseen. The Committee's report shews that the selection of the site of Canning Town was highly injudicious, and that the most moderate amount of scientific knowledge, together with the exercise of a little foresight, might have rendered unnecessary the formidable outlay which now seems inevitable."

—Another prisoner, Driscoll, has escaped from the House of Correction.

—A Purdasee went to Coorla to gamble the other day; and was murdered. The supposed murderer has been arrested.

—*Bombay Gazette*:—A correspondent sends us the following, to which we gladly give insertion, as the subject is a most important one:—

"Last mail it may be said brought us the first of the redrafts against native cotton shipments, and during the next two months we may look, as each steamer arrives, for further large additions to these heavy reclamations. Enormous though the amount of them may be, however, merchants would perhaps regard the matter with comparative complacency, were they certain in their own minds that every endeavour would be made on the part of those liable, to meet their obligations, but this, if rumour is to be believed, is more likely to prove the exception than the rule. Indeed since last mail came in, several drafts still remain unaccepted, even on some paltry quibble, which would only be raised by men utterly lost to all sense of honour, and to whom it is to be greatly regretted, European houses should have afforded any of the ordinary facilities for doing business."

—The following is from the conclusion of an excellent address by Mr. J. Murdoch, at the meeting of the U. Presbyterian Synod, in Edinburgh:—"There are hundreds of Hindoo temples in Rajpootana, not a few of them erected by the late Colonel Dixon; but though the British have occupied some districts for about half a century, throughout the whole country there is not a single building dedicated to the worship of the one true God. Now, I do not propose that preaching places should be erected from the ordinary mission income; but might not wealthy members of our Church give special donations for such an object without diminishing their regular contributions? Some of the most costly Hindoo temples in Rajpootana were erected at the sole charge of individuals. It would be a great privilege and honour to any one to defray the expense of the first Christian church in Rajpootana. But men are wanted as well as buildings. Though a noble commencement has been made we must go forward. There is yet much land to be possessed. On every side there are promising openings. Seven years ago I was permitted to make a few remarks at the Synod's missionary meeting. It was interesting for me to learn afterwards at Beaur that Mr. Shoolbred, then preparing for India, was present on that occasion. It would be still more gratifying if any students here to-night could be induced to turn their thoughts to Rajpootana. The late Dr Cunningham assured his young men that, however eminent their talents, the Church at home could spare them for foreign work. Though I do not suppose that any here are troubled with scruples on this score, I believe that numbers are deterred by other fears. There is no time to consider these in detail; but there is one thing that scatters them all to the wind—actual experience. During my many wanderings I have met with nearly 400 missionaries belonging to different nations and societies. Their views varied on many points; but in one respect they all agreed—no one regretted devoting himself to India. This was not from want of love to home. Scotchmen especially are leal hearted towards their native country. I recollect my parting with the Beaur missionaries. At sunset we took a walk round the garden. We admired the beds of Indian flowers, some with gorgeous colouring; but far dearer than all was a little flower-pot, containing a solitary 'gowan,' reminding us of Scotland."

MONDAY,—JULY 2.

—The *Bombay Saturday Review* states that the Cowasjee Jehanghier Ophthalmic Hospital is completed, having cost the gentleman from whom it derives its name Rs. 1,20,000. The building will altogether accommodate 80 patients beside the hospital staff. How great a want it must supply will be appreciated at once from the fact that during the last three years nearly 9,000 patients have applied at the Jamsetjee Jejeebhoy Hospital for treatment for diseases of the eye, and that the present daily average attendance at the Eye Dispensary attached to the Hospital, is between 80 and 90. The completion of the Cowasjee Jehanghier Opthalmic Hospital has been reported to Government, and the order to open it to the public is daily expected.

—We had 17½ inches of rain last month. The average is 23 inches.

—Another of Mr. Justice Anstey's decisions has been reversed.

—The earthquake of May 23rd destroyed a large part of Khatmandoo.

—Natives are dying of cold at the Neilgherries.

TUESDAY,—JULY 3.

—*Times of India*; telegram, Madras, July 2:—"A serious outbreak of cholera has occurred at Kurnool. Mr. Greathurst, Government schoolmaster, died from its effects on Friday, and Major Flint, the Executive Engineer, and Mr. Lowry, of the Telegraph Department, on Sunday."

—Half a dozen cases of insolvency, with liabilities amounting altogether to nearly forty lacs, are reported in to-day's paper. Of the six houses five are Parsees.

—*Englishman*:—"We learn that cholera and epidemic fever prevail among the hill tribes of the North Eastern Frontier. Deaths among them are numerous. They look upon epidemics as sent by the fourteen gods they revere. When epidemics are prevalent, it is a custom among them to set up an enclosure round a village, and in order to propitiate the angers of their gods, they kill goats and cocks, &c., as sacrifices. When the enclosure is made, persons are not allowed to enter it. Should any one do so, the enclosure is considered as broken, and the makers are deprived of all the good they might otherwise have expected from it."

—The managing proprietor of the Bombay Hotel left suddenly for Europe a few mails ago; last Sunday all the boarders removed, having heard that the owner was about to make a seizure for rent.

—The Shah of Bokhara has sent the following letter to the present ruler of Cabool, Afzul Khan:—"Let the *khootbah* be read in the name

ARTICLE

of Afzul Khan. Let it be proclaimed in the city and its suburbs that whoever from the day of proclamation addresses Afzul Khan by the title of Sirdar, and Shere Ali Khan by that of Ameer, will be severely punished. Exchange the title of both, *i. e.*, call Afzul Khan the Ameer, and Shere Ali Khan Sirdar. Let not a deviation of this guidance pass unpunished and un-concerned. Further that Azim Khan to be next to Afzul Khan in degree, and nominated as Naib of Ameer. Regard also should be had of the right of Sirdar Shah Nawaz Khan. Melt all the gold, silver and copper coins in existence, and order new coins to be made in their stead in a round shape bearing the following inscription on them :—

The most excellent of all praises is 'There is no God but one God and Mahomed is his prophet.'

Never think yourself secure from the enemy. Let Afzul Khan govern the city, and Abdoolrahman and Azim Khan go in pursuit of Shere Ali Khan. But do not molest Shere Ali's family and children, nor exercise any malpractice on your subjects."

—*Record* :—"The Rev. James Davis, of the Evangelical Alliance, writes to us in reference to the recently published statement that in the Pope's dominions the Bible is 'strictly prohibited.' He recalls the following passage in a letter of our Consul to himself on restoring an Italian Testament which had been taken from him in 1863 :—'I have also to communicate the new order which I have been so fortunate as to obtain from the Pontifical Government, "that for the future no Englishman's Bible is to be touched on his arrival or during his sojourn in Rome;" of course this extends to the Italian translation and editions.' Mr. Davis adds :—'Whether any circumstances have arisen to cause the rescinding of that order, or whether the Pontifical Government are breaking faith with British subjects, are questions which naturally suggest themselves, but I should be glad if English travellers would make a point of carrying their Bibles with them, and in the event of their being molested, use the same means as those which proved effectual in my case.'"

—*Our Paper* :—"A telegram was received in Kurrachee on Friday last, conveying the intelligence of the failure of the Honorable Rustomjee Jamsetjee ; it has cast a gloom over the city, not on account of losses either incurred or anticipated by our men of business, but on account of the respect, a respect almost amounting to veneration, which every body here entertains for him in common with the whole of the people of India. The noble son of a noble sire ; Rustomjee, from the time he entered manhood, devoted himself to the alleviation of suffering humanity and to the promotion of education. From end to end of the presidency he lives in, are to be found thickly strewn, charitable works constructed and maintained by him. Hospitals, Dispensaries, Schools, Tanks, Wells, Travellers' Rest Houses, Poor Houses, have risen one after the other wherever they were needed, until it began to be believed that Rustomjee's resources were as boundless as the desire of his heart to do good. We yet hope that the good Rustomjee's difficulties are temporary and that it only needs a little time to enable him to overcome them and resume his position at the head of the people of Bombay."

—The same :—"Messrs. Eduljee Dinshaw and Company have purchased a contract for the exclusive sale of country spirits at Kurrachee and its environs for the sum of 67,261 rupees 9 annas. They will be allowed to open twelve shops namely :—In the Sudder and Soldier's Bazaars, Garee Khatta, Ghizree, Dhobie Ghaut, Keamaree, Muchee Meanee, New Market, Old Town, Ingle Warra, Old Market and Muggur Peer. Considering that all the licensed Europe shopkeepers have now the privelege of selling European spirits and wines to the Natives, it appears astonishing to us that people have been found sanguine enough to anticipate the enormous sales upon which Messrs. Eduljee Dinshaw and Co., have evidently based their calculations. People of Kurrachee must be hard drinkers indeed, when country liquor shops can afford to pay license fees of 5,605 Rs. each per annum."

—The *Liberator* :—"Many of our readers have sympathized with the Rev. J. G. ONCKEN, of Hamburgh, when, besides being imprisoned, he was banished successively from almost every German State, and had to discharge his ministerial duties in the dead of night, and take care to be over the frontiers before morning. Now they may rejoice with him at the arrival of a happier time for both himself and the City of Hamburgh. In 1857 the rights of the Church of which he is minister were secured by the Senate, and almost perfect religious liberty has been since enjoyed ; but in January last the Senate and Burgerschaft of Hamburgh voted a decree which places all religious denominations on a footing of equality. Among other changes which have followed, new laws for the registration of births and deaths, and for the performance of civil marriages, have been passed ; and the established clergy will cease to receive the baptismal and marriage fees which the population were obliged to pay, and which formed a large part of the clerical income."

—*Clerical Journal* :—"English Church-people are afraid of the very name of the voluntary system. They think that there can be no application of that system, except as exemplified in the neighbouring Salems and Bethels, where (as they suppose) the people hire their preacher, specify what doctrine he is to preach, and turn him off if he do not furnish the article bespoken. This is a great mistake. The voluntary system can be so organized as not, in the least degree, to diminish the independence of the minister. That independence would be perfectly secured if we had funds organized among us, on the model of the general fund for the support of the ministry in the Free Church of Scotland.

"In that Church there is such a fund, for which every congregation is bound to collect once a quarter, and which is divided among the parochial clergy in equal annual dividends, which at present average about £100. This is supplemental to the income raised by endowments, pew-rents, or offertories, by the various congregations or parishes for their own minister. The receipt of such a dividend does not in the least degree impair the independence of the parochial clergymen ; nor is there anything in such a fund which suits a Presbyterian Church better than an Episcopal one."

—*Our Paper* :—"Thirty years ago, a Parsee would not drink water touched by a Christian, much less partake of food prepared by him ; the Moslems were equally punctilious, and as for the Brahmins and higher classes of Hindus it was impossible, even when they were at death's door, to induce them to take medicine from the hands of a Christian physician ; the Brahmins went so far as to deem it necessary to bathe after being touched by a Christian, some of them even so far as to consider ablution essential when the shadow of a European fell upon them ; in the present day, hundreds of Parsees openly employ Christian cooks, they eat with Christians and so do Moslems ; the punctilious Brahmin, it it well known, indulges in his brandy pawnee on the sly, and even in this our city of Kurrachee, which stands so far from the centres of civilisation, we have private reunions which are attended by the whole of the Hindu castes from the Brahmin down to the Mangh and by Christians, Mahomedans, Parsees and Jews as well, who all sitting down together partake of the three great abominations of days gone by, pork, beef and wine."

WEDNESDAY,—JULY 4.

—*Times of India* :—"The Bombay Fire Brigade has received another addition of two steam fire-engines which are now being landed, making in all three engines of this description in Bombay. These fire-engines are to be tended by Europeans ; and Major Henderson, the Acting Commissioner of Police, is sparing neither time nor trouble in endeavouring to make the fire brigade as efficient as possible."

—Sir Joseph Arnould has granted an order for winding up the Commercial Bank.

—*Bombay Gazette* :—"At the end of our recent article on H. M.'s Customs appeared by a remarkable coincidence a paragraph which was extracted from the Calcutta *Englishman*, and which recorded an expression of surprise on the part of the Secretary of State for India, at finding that 'on a recent occasion,' which is not more particularly described, 'a sum of Rs. 78,872 had been expended, in order to recover a sum of Rs. 28,929.' When Earl de Grey, under circumstances mentioned, permitted the escape of that oracular expression of surprise, which was duly recorded by some official Boswell at his elbow, and subsequently communicated to Calcutta, his Lordship could hardly have been, we presume, many days in office. With our maturer knowledge and experience of how things are managed in India, so far from sharing his Lordship's surprise, our predominant feeling in reference to the matter, may be described as a feeling of pleasant satisfaction while contemplating the astonishment of the new Secretary of State. We beg to refer our Calcutta contemporary to our leading article of the 29th June, and to draw his attention to the fact, that in our liberal Western Presidency we have been in the habit, perhaps, for the last quarter of a century, of expending, annually in the province of Guzerat a sum of about Rs. 80,000 for the collection of a Customs' revenue of but little more than Rs. 50,000."

—Dajee Lalla, a Hindoo, stabbed his wife who is now dying in the Hospital.

—*Bombay Gazette ;* Baroda :—"I wonder if you have heard of a curious circumstance which has very lately happened at Okamundel ; it is said that three large pattimars sailed close into shore, and anchored. Nothing much was thought of this at first, but after a little while it was deemed expedient to visit the strange craft, and a boat was sent off to them, when it was discovered there was not a soul on board ; how or why they were thus deserted, remains a mystery. They contained some cannons, nine small brass ones, if I remember rightly, and the only supposition that can reasonably be formed, is that they were intended for the Wagheers, but by some mistake fell into our hands. If I hear any more of it, I will let you know, but your Rajcote correspondent ought to be well posted up in the matter."

—The same ; Calcutta :—"The panic caused by the suspension of the Agra Bank is slowly subsiding, but it will take many years before the scars are healed, which this catastrophe has created. But though the first violence of the storm has passed away, confidence has been terribly shaken, *so* terribly, that whilst native mahajuns in the city carry on their own transactions at 4 or 6 per cent discount, they will not have any dealings with Europeans at any rate whatsoever. A Marwarree was heard to say that very morning in the bazaar, that he had a couple of lacs of rupees in his house totally unemployed, but he would not lend a single thousand out of them to any European or Sahib in Calcutta."

—Lord and Lady Napier have visited the church of Scotland's Mission Institution in Madras.

THURSDAY,—JULY 5.

—*Home News*, June 11th, via Galle :—There is some difference between the Turkish and Russian representatives at the Paris Conference respecting the recognition of the new Hospodar.

Lord W. Hay gave notice of a motion for prompt and complete investigation of Indian Officers' grievances.

Spain and Portugal have agreed upon a defensive union.

—*Friend of India* :—The Rev. Jagadishwar Bhattacharjee, an ordained native clergyman, appeared before Mr. Cockerell, the Magistrate

of Hooghly, last Saturday, and deposed on oath that on the previous night a band of from forty to fifty men armed with clubs attacked the Mission house at Mahanad and forcibly carried off an enquirer of full age, that they might keep him in durance and prevent his baptism. The young man is above seventeen years of age—a fact which may be proved by a scholarship examination which he lately attended. He is of the Kayust caste, is one of the most distinguished students of the Mission, and has for some time been an intelligent enquirer into the truth of Christianity. With a view to baptism he took refuge in the Mission house, where on Friday night last his father and friends had a long interview with him. Defeated in their attempts to shake his faith, they returned towards midnight with an armed band and carried off the youth, thus exposing themselves to most serious consequences under the Penal Code. The case will be heard in Hooghly next Saturday, when, if the offence is proved, we trust such a sentence will be passed as will protect the rights of conscience and put down terrorism of this kind. The police were not to be found throughout the whole attack. Such a case as this, following so closely on a somewhat similar outrage in Cuttack, threatens to make the profession of Christianity in a Christian dependency as dangerous as it was in the days of Diocletian in a Pagan empire."

—Shares in the Mazagon Reclamation Company were yesterday offered for 5 rupees less than nothing,—the buyer to take the share with Rs. 5 and pay the call.

—*Lahore Chronicle*:—"We deeply regret to hear of a melancholy and fatal accident in Cashmere, which has happened to Mr. H. Cowie, junior partner of the firm of Colvin, Cowie & Co. The unfortunate gentleman imprudently essayed to cross a very unsafe bridge over the Drass River on horseback. The horse stumbled and was precipitated with its rider into the roaring gulph beneath. Up to the time of writing the body has not been recovered. The circumstance of the sad occurrence possibly recalls to memory the dreadful fate of Sir Henry Alexander Lawrence at Simla in 1864."

—The Criminal Sessions of the High Court commence to-day. Of 53 prisoners to be tried, 10 are Europeans.

—The wife of Dajee Lala is dead from the wounds he gave her.

FRIDAY,—JULY 6.

—From the Secretary of State for India, June 15th, to the Governor of Bombay, by telegraph.

"In the present crisis I authorize you so far as may be convenient to make advances to the extent of ninety per cent. on Government Securities to be deposited with you. Advise by telegraph of the parties to whom advances are made, and the amount the parties must undertake to pay to the Bank of England at the exchange of one shilling and eleven pence the rupee amount so advanced on the receipt of the telegram here. You will charge your bank rate, and in the event of failure to repay here, the securities will be liable to be sold."

Surprise is expressed at the delay which has attended the publication of this.

—At a meeting of the creditors of Atmaram Madhowjee yesterday, the liabilities were stated at 1 crore 36 lacs and the assets at about 2 lacs.

—The *Bombay Gazette* has an article on the Chinch Bunder murder; we extract the close of it:

"Govind seems to have accurately estimated his danger from the denunciations of the witnesses; he seems to have cared not a straw about them. He probably thought at first of cutting up the body into pieces, judging from the slit in the stomach which must have been unnecessary to destroy life, after the frightful wound in the throat. Perhaps the woman came up and saw him at this moment, and he may have thought, that as she knew it, and it was a deal of trouble, he would just bundle it up in a basket and take his chance, and he would probably have never been detected (unless by the sale of the jewels) had he not left a cloth near the body, a cloth with certain marks open it. The murderer can scarcely have hoped that his deed would be unknown to those in the house, and he evidently cared but little whether they knew it or not; actually omitting the simple precaution of fastening the door of his room. He felt sure that they would say nothing about the matter, and he judged them rightly. Had he, on the other hand, believed that they would, for their own sakes, instantly inform the police of what they had seen, he would probably have been deterred from the act. Let us then see these concealers of crime punished, that in other cases, fear of the law may induce witnesses to state what they know, and bring criminals to justice. If fear is found to be the only incentive which can make a native act rightly, let fear be made use of. Let the dread of punishment be rendered sufficient to overcome the feeling that it is unpleasant and irksome to attend a law court, and that it is less troublesome on the whole to say nothing when murder is committed."

—Dr. A. M. Rogers has boen appointed Professor of Medical Jurisprudence, Grant Medical College.

—The deaths last week were 270.

—The following from the *Powla* is the second notice of the kind. Who are the parties that are making the attempt in question? If the Bishop should appoint any unsuitable person we suppose the parishioners will have cause to complain, The *Powla* has not (we trust) any fear that he will:

"The appointment of a successor to act for the minister of Trinity Chapel is fitly delayed till he actually leaves our shores. We would not again advert to the subject, but that an attempt is being made to prevent the S. P. G. clergy from having charge of the very building which belongs to their Society. This is hardly the way to treat educated gentlemen who devote their time and talents to the benefit of the church and diocese for a less salary than many working men get."

—*Delhi Gazette*:—"Our Cabul correspondent mentions a report brought down to Cabul by some merchants from Bokhara, of there having been three engagements between the Russians and Bokharians in which the latter were defeated. The Bokharian army has retreated according to this report, to this side of the Sir."

TELEGRAPHIC NEWS.

London, June 26th.—The Queen has accepted the resignation of the Russell Ministry.

General Garibaldi has repulsed the Austrians in the Tyrol.

Another insurrection has broken out in Madrid, but it was put down after six hours' fighting.

After the battle at Verona, on Sunday last, in which the Italians were defeated, they recrossed the river Mincio and have since crossed the To (? Po).

Military revolts have taken place at Madrid and Gerona, but were promptly suppressed.

A battle has been fought near Neustadt in Bohemia, in which both Cavalry and Artillery were engaged. At six in the evening the Prussians were in full retreat.

June 27th.—The Queen has accepted the resignation of the Ministry.

The Earl of Derby has been summoned by Her Majesty to Windsor, and has been entrusted with the formation of the new Cabinet.

Lord Stanley has been appointed Minister for Foreign Affairs.

The latest accounts received concerning the Hanoverian army are very conflicting.

The Queen has sent for Earl Derby to form a new Ministry. The Earl has consented to do so.

It is runoured that there have been engagements between the Austrians and the Prussians, in which the Austrians were successful.

June 28th.—Earl Derby has not yet succeeded in forming a new Ministry.

A second battle has been fought between the Austrians and Prussians at Ballennia, in which the Prussians were defeated with great loss, and were compelled to retreat leaving their dead and wounded on the field of battle.

Prussia proposed an armistice, which was refused by the Austrians.

June 29th.—The Italian troops have abandoned their position on the Po, and are now being concentrated, preparatory to a renewal of hostilities.

Undecisive engagements have occurred between the Prussians and Hanoverians.

Further fighting has also taken place between the Prussian and Austrian armies, but with varying success.

Another battle has been fought in Bohemia, in which the Prussians were victorious.

The Hanoverian army has surrendered to the Prussian troops.

June, 30th.—The Austrians claim a complete victory over the Prussians in the last battle fought in Bohemia.

New York.—The House of Representatives has reported (? recorded) a joint resolution in favour of an export duty on Cotton.

CHURCH ASSOCIATION.

At the meeting of the Church Association in Exeter Hall, May 15th, the Rev. Eardley Wilmot spoke as follows:—

I hold in my hand a little book which was published the other day by Joseph Masters, of New Bond-street. It is called, "A Catechism of the Chief Things which a Christian ought to Know and Believe to his soul's Health." This little Catechism is said to be "edited by several clergymen"; and this is a new edition, carefully revised by theologians, and therefore, no doubt, it is considered perfectly trustworthy. (Laughter.) The little Catechism contains a great deal of truth, but it contains also some of the worst doctrines of the Church of Rome. For instance, prayers for the dead are included. I will read you the question and answer:—

"Q. Can we do anything to show our love for the dead in Christ?

"A. Yes; we ought to pray for them, for though they rest from their labours, their happiness is not yet complete.

"Q. In what words does the Church teach us to pray for them?

"A. 'Remember not, Lord, our offences, nor the offences of our forefathers.'

"Q. Mention one of the oldest forms of prayer for the dead.

"A. 'Eternal rest grant unto them, O Lord: and may perpetual light shine upon them.'"

Now where do I find that? I verified the quotation to-day. If you go to the Romish Missal you will see it word for word in the mass for the dead. (Cries of "Shame!" and hisses.) The sixth chapter of the Catechism professes to be on "the Sacraments." And I want you to observe this. The question in our Catechism is—"How many sacraments hath Christ ordained in his Church?" It is not put so here; but the question is—

"Q. What sacraments are generally necessary to salvation?

"A Baptism and the Holy Eucharist."

In the same chapter, before the Holy Eucharist is treated of, there are questions on Confirmation. Then it goes on to Absolution, for which you may substitute penance. It then goes on to Holy Orders. All these matters are thrown into one chapter, under the head of Sacraments. You have only to substitute Penance for Absolution, and introduce Extreme Unction, and then you will have the seven sacraments of the Church of Rome. (Hear, hear.) When our clergymen get a little more light, the things in this Catechism will assume a little more marked an appearance than that. (Hear, hear.) I hold in my hand another little book, called *The Little Prayerbook*, which is said to be "intended chiefly for beginners in devotion." It is our young people who are in danger. Those things will not hurt me or any of you. But we are contending for the faith for our children's sake. (Loud applause.) Shall we be content to hand over our beautiful Church, with all the infirmities of the Church of Rome introduced into it, to our children who are to

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occupy places in society as fathers and mothers? Certainly not. (Renewed applause.) Listen to this. Here is an introduction respecting the Holy Communion :—

"At the words—This is my body; This is my blood; you must believe that the bread and wine become the real body and blood with the Soul and Godhead of Jesus Christ; bow down your heart and body in deepest adoration when the Priest says these awful words, and worship your Saviour then verily and indeed present on his altar."

(Expressions of disapprobation.) Here is an instruction to communicants :—

"Kneel upright at the altar, and when the Priest comes to you hold the palm of your right hand open and your left hand crossed under it; be most careful to receive into your mouth all, even the smallest portion of the most Holy Sacrament, since one crumb or drop of It is worth more than the world itself."

Mark, the "it" is with a capital I. The instruction continues thus :—

"When you get back to your place use no words of prayer for a minute or two, but kneel with closed eyes, clasped hands, and bended head, with all your mind fixed on the thought that God and man is within your soul and body." (Cries of "oh, oh.") Well, my friends, we need not stop there, if I am not taking up your time unnecessarily. (Cries of "Go on.") You have doubtless all heard of a book which has become somewhat notorious—*Directorium Anglicanum.* I will give you a quotation from it, showing the directions given at the use of the consecration prayer (pp. 58, 59) :—

"The celebrant at the consecration prayer inclines humbly, *extensis manibus.* Before the recital of the words of institution, the celebrant should remove the pall from the chalice. At the words 'body' and 'blood' he should make a cross over the elements. At the words 'who in the same night,' he should rest his elbows on the altar, bowing down. The paten and also the chalice are held in the left hand, the sign of the cross being made with the right hand. After the words 'this is my body which is given for you' the 'hostia' should be placed on the paten, and the celebrant with his assistants should reverently genuflect, then rising, the celebrant should at once elevate It" [it with a capital I] "with the first finger and thumb of both hands for the worship of the faithful, while he is saying, 'Do this in remembrance of me.'"

The Chairman, Mr. J. C. Colquhoun, said:—

Is it a dream that we had a Protestant Reformation? Is it a dream that we left the Church of Rome? Are we altogether wrong in our history? and is it a fact that England continued in alliance with Rome? What do they answer to that? I am not going to quarrel with them about vestments or wretched quibbles. I say, let them dress themselves in any harlequinade they please, but let them not so dress themselves in our churches; let them desert our communion-tables, and call those things which have been declared are not, altars; and lift up the host, which the Articles of our Church declare shall not be lifted up; and use those processions, and incense, and practices which the Church of England declares shall not be used except on her authority; and she has given no authority for them. (Applause.) Now, that is the plain and simple issue, and the practical issue to which I bring this matter. If we are a Reformed and Protestant Church these men, with their practices, have no place in it; and if they will not go out under Episcopal advice, and will not change under Episcopal advice, and will not obey that advice which was given in 1851 by two Archbishops and the Bishops of England and which they laughed to scorn; which was given again by every Archbishop and Bishop during the last winter, and which they again laughed to utter scorn—then I say, there is great need for the movement which we are inaugurating to-night, and which must go on. (Loud applause.) I tell them plainly, and with all the emphasis which I can communicate to it, that the movement must go on so long as the mass goes on in the desecrated churches of London and the suburbs (hear, hear); so long as incense is poured forth at these desecrated altars which they wish to Romanize, but which we wish to keep pure Anglican communion-tables. (Applause.) I say, this movement must go on and spread until it has embraced the whole of the laity of the Church of England, and they, with a voice of thunder, knock at the doors of Parliament, and demand redress. (Renewed applause.) These are my words. They shall be few, but they shall be plain. The words are nothing in themselves, but they are much in so far as they represent—and I do believe faithfully represent—the honest feelings of the laymen of the Church of England, true as the backbone to their Church, and determined not to hand it over to the mercies and curses of Rome. (Loud and prolonged applause.)

BRIEF NOTICES OF BOOKS.

Jesus Christ: His Times, Life and Work. By Edmond De Pressense, Pastor of the French Evangelical Church, and Doctor of Divinity of the University of Breslau. London: Jackson, Walford, & Hodder. 1866.

The work named at the head of this notice is one which it gives us cordial pleasure to recommend. It is one of those books which make us realize our obligations to M. Rénan and similar writers who, by devoting their often great talents to the task of undermining and exploding the common faith of Christendom, have called forth some of the noblest efforts of accomplished Christian authorship. The Christian church is none the worse for being roused up in all her faculties, and kept awake and watchful, with brain and hand and heart taxed to the full. What the Indian mutiny did for the British name, calling forth the utmost gallantry and skill and heroic devotedness, that the assaults upon the faith once delivered to the saints are doing for those who are resolute to abide by the old flag first given to Evangelists and Apostles to unfurl in the sight of the nations. We have no fears for the result. The church after all is founded upon a rock. Abuses will get corrected. Accretions and crudities will fall off. And the Christianity of the future will come to be more thoroughly the Christianity of the beginning, more in harmony with "the simplicity that is in Christ."

M. de Pressensé is doing good service in the honourable campaign to which the church is summoned. His book "Jesus Christ: His Times Life, and Work," we may honestly call a great boon to a large class of our countrymen—all those, in fact, who are not so familiar with the subject as they feel the present crisis requires that they should be. Nearly half the volume (of 560 pp.) is taken up with preliminary questions; by no means the least valuable portion. Indeed, to many readers (the class already intimated, for instance) perhaps the most valuable. That they may form some idea of the author's aim and spirit, we add an extract or two from the Preface.

"The plan of my book is simple. I have first treated the preliminary questions which hold the approaches to the subject. Is it true that the cause of the supernatural is, as is asserted, a lost cause? Is there no escape from the necessity of mutilating, from the very outset, a history which loses its proper character so soon as it is divested of the idea of a sovereign God, capable of interposing in our destinies by unforeseen acts? I have endeavoured to set reasonable arguments against the peremptory affirmations, which are the weapons used in our day by the adversaries of the supernatural. MM. Rénan and Strauss, and all the disciples of the Tubingen school, deny to Christianity any character of originality; according to their version of it, it is the offspring of the wedded genius of Greece and the East. I have set aside this theory by a rapid glance over the religions which preceded the Gospel. I have drawn as complete a picture as I might of the Judaism of the Decline in Palestine and in Egypt; and I hope to have established, that Jesus, so far from drawing His doctrine from the schools of Jerusalem, or the transmitted influences of Alexandria, was the living contradiction of all that surrounded him. The importance of such a result, if it is really attained, cannot be misconceived.

* * * * * *

"My aim is not so much to demonstrate any theory, as to show Jesus such as I see Him, such as He appears to me in the Gospels, such as I worship Him, and to say to my contemporaries—Does this image of Christ seem to you to correspond better with the truth of facts than those forms under which He has been recently represented to you from the naturalistic point of view? Is it more in harmony with the psychological laws which demand the unity of the moral being? Have we faithfully observed the principles of the philosophy of history, which refuses to admit effects without a cause, and to assign as the motive power of the wide and deep revolution which marks the commencement of our era, an intangible myth, a religion without any fixed doctrine, a faith without a God?"—*Christian Spectator.*

DOMESTIC OCCURRENCES.

MARRIAGE.

Tottle—Holder—July 5th, at St. John's Church, Colaba, by the Rev. Ward Maule, Edward Tottle, Preventive Service, to Mary Anne, daughter of the late Mr. J. Holder, Military Board office.

DEATHS.

Fern—June 29th, at Ahmedabad, Anne, the beloved wife of E. W. Fern, aged 39 years.

Whitehill—June 25th, at Kurrachee, the infant son of Lieut.-Colonel S. K. Whitehill, 23rd Regt. N. L. I.

Hammond—July 2nd, at Bombay, Elizabeth, the beloved wife of Mr. J. Hammond, Chief Engineer Steamer *Indore*, aged 28 years. Deeply regretted.

Viegas—July 3rd, at Colaba, Theresa, the beloved wife of Salvadore Viegas Esq., aged 32 years, second daughter of the late Pascoel M. da Silva, Esq., Secretary Colaba Land and Press Company and Justice of the Peace, deeply and sincerely regretted by a large circle of friends and relatives.

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